

of adversity are sometimes incomprehensible; the best we can do is to accept the inevitable and trust in God.

3. *Contents*.—The book opens with Job on the pinnacle of Oriental greatness. But successive disasters sweep away his wealth, his children, and his health, till from the seat of power he is transferred to the ash-heap of an outcast. There he is visited by his three friends, and after seven days of silent grief the great argument begins. The colloquies are arranged in three great cycles, the discussion being opened by Job, each of the three visitors speaking (save Zophar in the last cycle), and Job replying to each address. The speech of Elihu on the discipline of affliction and the address of Jehovah on the incomprehensibility of Providence, conclude the poem. In the closing chapter we see the patient sufferer restored to double his former prosperity and ending his days in peace.

PSALMS.

STUDY SECTION—Psalm 1—*The Righteous and the Wicked*.

SECOND QUARTER.

LESSON III.

This collection of one hundred and fifty devotional lyrics was originally entitled "Praises," but long before the time of Christ it was styled "The Book of Psalms," because they were hymns to be sung with instrumental accompaniment.

1. *Authorship*.—By the ancient Jews David was considered almost the one composer and compiler of the Psalter; hence the collection was frequently called "The Psalms of David." As a matter of fact, fewer than half the Psalms (seventy-three) are distinctly assigned to David, about a dozen each to Asaph and the sons of Korah, two to Solomon, and one to Moses, while about fifty are anonymous. While the great majority belong to the Davidic era, at least one dates from the wandering of Israel in the wilderness, while several were